TOWN & COUNTRY CHURCH

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Tenth Anniversary

From an Editor's Log

BENSON Y. LANDIS

• The good ship, TOWN AND COUNTRY CHURCH, has now sailed for ten years and I am asked to give a few interpretations of the experience. Captains of ships keep their logs and editors may keep the equivalent. My log is in my memory, and these lines are drawn from it.

I think Cliff Samuelson, Episcopal, and Mark Rich, Baptist, were the most insistent that TOWN AND COUNTRY CHURCH should be launched. There was, of course unanimous opinion in 1943 among the rural church executives that it was high time that the national cooperative activities of the churches should be taken more seriously. We had lived some thirty years as a Committee on Town and Country without a budget (and got a lot done without one), but it was felt all around that there should be an annual gathering (later named the Convocation), and a periodical closely related to the Convocation. Thus there had to be a budget if we were to respond to the calls upon us. Also influential were the receipt of letters from four prominent laymen, telling us to wake up. These laymen were J. H. Kolb, W. V. Dennis, Paul L. Vogt, and E. R. Bowen.

The Beginning

We soon began some editorial consultations, or clinics. The main drive for a journal was expressed in the words that there was a good experience here and there, but it was unrecorded. The Presbyterians should, e.g., have the opportunity to learn what the Disciples were doing in a local situation. We should invite those working in rural areas to write and tell about their hopes, plans, and works.

But what kind of a journal should we have? As always in such situations, the answers were not uniform. One or two wanted the equivalent of a newspaper, but it was soon seen that we were not equipped to publish one. There were advocates of pictures aplenty, and those who thought pictures were of little significance.

The Content

I began to feel that middle courses, with variety as the watchword, would probably be best. Our articles would be neither highly technical nor short pep talks. We would search for such news as we could handle. We would call attention to what the religious press generally was publishing on the town and country church. We would deal with activities carried out, and the philosophies of those who made plans. We would, in the words often published in these pages, aim to encourage local church cooperation, to improve the administration of the rural church, to contribute to a philosophy of rural life.

We would have, in a word, a journal of, by and for Christian people confronting the rural community. We would be glad to quote Roman Catholics, who we knew were zealously at work with thoroughness, and they have often added much to our content. We would chronicle important rural community developments, if we thought church people ought to know about them. We would tell about those who felt they knew how rural church work ought to be reorganized.

The Decade

And we have lived for ten years, which is much longer than some thought. I remember telling people we would start publishing if we got 1,000 subscribers. One experienced layman thought that figure would be a miracle, and several less experienced ministers thought it would be a tragedy to have so few.

Again, when we later budgeted $1,600 as probable receipts from subscribers, we were called pikers and workers of miracles—depending upon the point of view of the commentators.

With my long memory of other rural journals that have failed, I think our circulation of around 3,000 is eminently satisfactory.

This journal has come so far by voluntary cooperation. It will only go farther by more voluntary cooperation.

The Department of Town and Country Church

• The journal, TOWN AND COUNTRY CHURCH, is published nine times a year (excluding the three summer months) by the Department of the Town and Country Church of the National Council of Churches of Christ in the U.S.A. It is designed to meet the needs and interests of rural church leaders by reporting tested methods, experimentations and contemporary literature, and by giving special attention to Christian concerns for community. Individual subscription rates are $1.50 for one year, or $4.00 for three years. Special rates are offered to denominations for group subscriptions.

TOWN AND COUNTRY CHURCH is the interdenominational publication for rural church work. In its pages the work the rural churches do together is promoted and reported, with the Department taking major responsibility for the following:

National Convocation

A National Convocation on the Church in Town and Country is held each year under the auspices of the Department. The denominational home mission boards, acting through the Department, plan and

(*Continued on Page* 19)

In This Issue

• For the tenth anniversary of TOWN AND COUNTRY CHURCH, the Board of Editors decided to publish a special, 20-page issue, planned so that the outside leaf—Pages 1, 2, 19, and 20—could be printed separately and used by the denominational executives and the Department of the Town and Country Church for promotional material. Dr. Benson Y. Landis, Editor of the Journal from its inception until January, 1953 has written about his experiences—Page 2. A résumé of the entire program of the Department follows on Page 2, and is continued on Page 19. On Page 20, a few of our ten-year subscribers tell what they think about TOWN AND COUNTRY CHURCH.

Ralph B. Imes, Congregational minister at Eldora, Iowa, describes clouds and the spiritual uplift they bring—Page 3.

Shirley Greene, Merom, Ind., tells about the problems and uses of "The Retired Farmer"—see Page 5.

"Faith—Soil—People," by C. M. Ferguson, is printed on Page 7. Formerly on the faculty of the Ohio State College of Agriculture, Dr. Ferguson is now director of extension work for the U. S. Department of Agriculture.

"A Parable of Two Farmers" appears on Page 9. Mark Rich, the author, is on the faculty of the Bible College of Missouri, Columbia, Mo.

George Frederick Wells, who writes about the Country Life Movement in New England on Page 10, is a retired Methodist minister, living at South Hero, Vt.

For an interpretation of Richard Baxter's life, See Page 12.

A Harvest Festival statement appears on Page 13.

For information about the 1953 National Convocation on the Church in Town and Country, to be held at St. Paul, Minn., study Page 14.

Clayton A. Pepper, Granville, Ohio, writes about conferences for ministers' wives—Page 15.

For book reviews, see Pages 17 and 18.

Cover photograph by A. Devaney, N Y.

Look to the Clouds

RALPH B. IMES

• A long period of fifty-two days at sea can be very monotonous and uninteresting. One day, during World War II, I was looking over the side of the ship, leaning on the rail half asleep, when a sailor lad turned to me, his face bright with joy, and said: "Look to the clouds." He pointed. They were beautiful. With a bit of imagination one could see animals and people in a kind of heavenly parade. It reminded me somewhat of Hamlet and old Polonius as they looked to the clouds and questioned each other:

"Do you see yonder cloud that's
almost in shape of a camel?
By the man, and 'tis like a camel
indeed.
Methinks it is like a weasel.
It's backed like a weasel.
Or like a whale?
Very like a whale . . ."

Exaltation

"Look to the clouds!" That phrase made me think of other people who had found inspiration in them. Here, a young sailor was finding joy and encouragement in the ever-changing scenery of the clouds. The Psalmist of old had looked to the clouds and seen God. Job too had seen in the clouds the profound mystery of creation.

Descriptions of Life

Isaiah looked to the clouds and saw something distant and unattainable, for he said:

"I will ascend above the heights
of the clouds;
I will be like the most High."

The Psalmist saw the "most High" as the one "who covereth the heaven with clouds." Job pictured life as short and transitory, in terms of the clouds, when he said: "As the cloud is consumed and vanished away; so he that goeth down to the grave."

These men of God looked to the clouds and saw in them descriptions of life: its mystery, its changeableness, and its shortness.

But always the most suggestive use of the cloud as a figure of speech was in connection with the divine presence. Not only is it said that Jehovah "rideth upon the clouds," but also that he made a special cloud the sign of his presence in guiding the Israelites toward Canaan and in the dedication of the Temple. A voice out of a bright cloud announced Christ as the Son of God.

Scientists Observe Them

One of the first men to look to the clouds scientifically was Luke Howard, who was born in London on the 28th of November, 1772. In partnership with a certain William Allen, during the years 1796-1803, he began the systematic observation of the clouds. In 1802 he first used the terms, cirrus, cumulus, stratus, and nimbus.

Later, at the turn of this century, the Rev. William Clement Ley of London, England, gave nephology, the science of cloud formation, its great impetus. Most of our elders, at that time, were their own weather prophets. Many of them looked to the clouds to discern the weather. They learned much about the clouds in their native observations.

William Ley started with such studies but soon began a system of classification like that of Luke Howard's. He combined the words and came up with such names as cumulonimbus, stratus-quietus, and stratus-maculosus. He extended the division of clouds into three main groups: clouds of radiation, clouds of inversion, and clouds of inclination. The ones we know, under the type "radiation," are scud and mackerel; under "inversion," we know at least one—the heap cloud. The type "inclination" has but one that we know by sight, the gossamer cloud which is a filmy, cobweb-like spread.

"Glimpse of Eternity"

Through the ages men of religion and men of science have looked to the clouds for inspiration and in-

sight. In all parts of the world men may look to the clouds and get a view that will lift and freshen the soul. It cannot be called a bird's-eye view; perhaps it could be called the spirit's-eye view.

Many people look to the clouds at sunset, but rural people have the precious privilege of living close to nature and watching the changing patterns of the clouds day by day, year by year. There is always a new scene, and often a glimpse of eternity. Truly, we all ought to "look to the clouds."

Ohio Rural Reading Conference

• Ohio's second Rural Reading Conference was held last spring on the campus of Ohio State University. The conference was sponsored by the Ohio State Library, Farm Bureau, Grange, Agricultural Extension Division of the University, and the Ohio Council of Churches. J. P. Schmidt, extension specialist in rural sociology, addressed the group on "Where We Act Today in Rural Reading." Richard Crohn, assistant to the president of the New American Library, spoke on "Making Books Available to Rural People."

At this conference progress in making books available to rural readers was noted. The Ohio Farm Bureau announced a new Rural Reader's Service designed primarily to encourage more book reading among the 1,500 Farm Bureau discussion groups of the state. In this plan, a subscription fee of $2.00 brings to the subscriber approximately six paper-bound books, mailed at intervals throughout the year.

Schweitzer's Life and Thought

• The New American Library, 501 Madison Avenue, New York 22, N. Y., has published a reprint of Albert Schweitzer's *Out of My Life and Thought,* with a postscript covering the years since 1932, by Everett Skillings. The price is 35 cents a copy at retail outlets, or 45 cents by mail from the publishers.

Japan Also Has Its Farm Problems

• "Rural Welfare Research Institute" is the name of the latest development in connection with the International Christian University of Japan. This new project has special significance to the readers of TOWN AND COUNTRY CHURCH because the Department of the Town and Country Church, National Council of Churches, has taken a direct interest in the work of Professor David Lindstrom at ICU.

Japan is still very rural in its background. Almost 40,000,000 people, or about half of the total population, live on farms. But these farms average only about two and one-half acres in size. This means that about one-third of the cultivated acreage has to be double-cropped, usually with rice and cereals.

One significant fact concerning the decision to form the Rural Welfare Research Institute, with Dave Lindstrom as its Director, is that it recognizes the important part that rural life plays in the life of the nation.

Three basic objectives, of an immediate nature, are being developed: (1) Identification of problems faced by people in the rural areas; (2) a study of some of the more critical problems which rural people are facing, using wherever necessary the combined resources of ICU; and (3) a report on the results of studies and programs that may be useful in Japan and elsewhere in the Far East.

Included in some of the longer term objectives are those of preparing leaders in democratic processes of attack on problems in the rural community and the laying of a basis of understanding of community structure in the rural areas.

To implement these objectives Dr. Lindstrom will bring carefully selected students to the ICU campus for training both in the classroom and on the ICU farm. Research teams will be placed in rural areas to make surveys. Health problems will be tackled in cooperation with the Institute on Nutrition Research. All this, as President Yuasa points out, will represent one of the most practical and helpful services to be

rendered by this new Christian University.

Those who wish to make donations to this project should consult their denominational boards about the procedure or send their checks to Dr. Stanley I. Stuber, The Japan International Christian University Foundation, Inc., 44 East 23rd Street, New York 10, N. Y., with instructions about denominational credit.

Grace for September

• For the bright fall flowers on this table, we praise thee, Lord; for the pumpkin of gold and the squash with the crooked neck. This whole centerpiece is a little altar where we bow our heads to our gracious God, who feeds us so bountifully, even of meat and milk. We thank thee for another September that opens with a paean to Labor and closes with a hymn to Atonement; and for a full moon that is a harvest moon. Make us glad when fall begins and accountable when the night is as long as the day. We who had rain will share with the just ones who had little. Give us Elijah's faith, oh Lord God. Green our pastures once again before frost for the benefit of our four-footed friends, and thine, over whom thou hast given us dominion. Make us worthy tenants of thy kingdom, now and evermore, Oh God. *Amen.*

—SAMUEL R. GUARD

The Retired Farmer

SHIRLEY E. GREENE

• Years ago an active and busy friend of mine referred one day to his "broken-leg drawer." "What," I inquired curiously, "is a broken-leg drawer?" "Oh, don't you have one?" my friend returned. "You see, in my dresser at home I have one drawer where I put all the odds and ends of jobs and projects that I've started and can't find time to finish, or have never found time to start. Some day I'm going to fall and break my leg. When I do, it will be a blessing instead of a tragedy because it will be my chance to do a lot of those things I've waited so long for time to do."

Planned Retirement

Well, my friend never did break a leg but today in his 80's he is one of the busiest and happiest retired men I know. At last, in retirement, and without the suffering of the broken leg, he is getting a chance to finish up some of the projects which have lain for years in his "broken-leg drawer."

I'd like to recommend the broken-leg drawer idea to a host of my busy friends who complain about having no time for reading, for hobbies, for hand-crafts, for civic and political participation and for the dozens of other non-vocational pursuits that add interest and breadth to human life. But, especially, I believe every farmer needs a "broken-leg drawer."

Prevalent Attitude

The "broken-leg drawer" technique of my friend (who was, by the way, not a farmer) seems particularly foreign to farmers. A recent study of forty-nine retired rural men in Pennsylvania revealed that thirty-eight had never expected to retire. They had made no plans or preparation for retirement days. Only six of the men in this study had retired voluntarily. Of the remaining forty-three, thirty-four had been forced to retire for physical causes and nine for non-physical causes beyond their control.

Although excluded from the Old Age and Survivors Insurance provisions of the federal social security program, farmers have raised relatively little clamor for inclusion. This is a clue to an attitude, changing to be sure, but none the less prevalent among farmers. As a class they do not expect or intend to retire. They regard work as a virtue, and they expect to retain this virtuous habit until they drop in the harness.

Yet the fact remains that farmers do retire, and they are doing it in increasing numbers. In addition to all the usual adjustment problems which come with retirement from active life, farmers have a few special ones of their own.

The Problems

The farmer's life is a physically active one. He is outdoors and on the move from dawn until dark. His hours have not been limited to any forty-hour week. Consequently he has not cultivated the arts of leisure as his city-working cousin may have done.

Farmer John has not only been a worker; he has been a manager and a decision-maker. He has known and enjoyed the independence and the responsibility of the self-employed. Now retired he probably lives on the "home place" or in a nearby village or town. John, Jr., is now running the farm, but it's a rare day that old John doesn't get out to "look things over." What he sees disturbs him. Junior went to agricultural college and he's got a lot of new-fangled ideas. Old John doesn't hold with all these "radical" ideas. What can he do? Contain himself? This is to boil inwardly and have the day ruined. Explode and oppose young John's methods? This means controversy, hard feelings. Stay away from the farm? This is a remedy more distasteful than the disease.

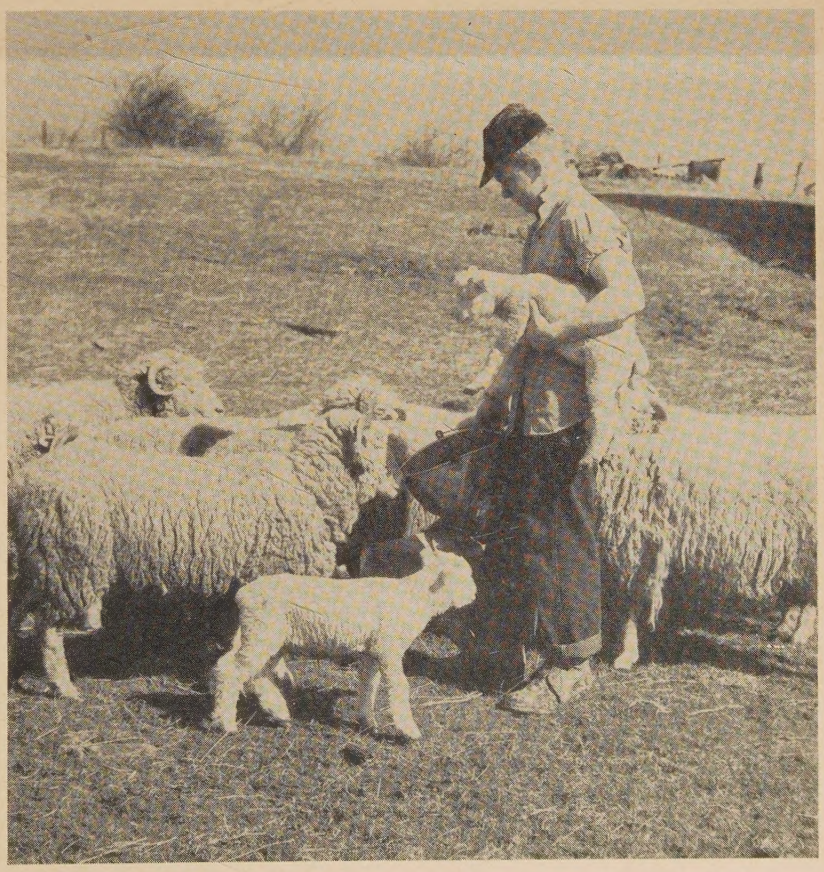

Photo by Eva Luoma

Adjustments

Lacking Social Security, to what sort of security may the retired farmer appeal? Dependence on his farmer son or son-in-law often involves the sort of tension and conflict just mentioned. To retain possession of the farm and rent it out increases the local rate of tenancy. This contributes to a situation frowned on by students of rural life because tenancy usually results in instability for the renter and inadequate care of the property. It means the land is likely to be overworked for the support of two families.

An Iowa friend of mine has become especially interested in the problems of the retired farmer. Of himself he writes: "Well do I recall with what happiness I joined the ranks of the retired a few years ago. But I was soon disillusioned. Retirement just about meant what the dictionary says: 'a withdrawal from.' "

Community Attitudes

Adjustment difficulties among retired farmers flow sometimes from community attitudes. The case is described in a University of Virginia Extension Division publication of a highly intelligent farmer who retired and moved to town in the joyful anticipation of giving his later years to public service. To his dismay, no public services seemed to need or want him. When job assignments were made, they went always to the younger folk who were already overworked. The church had nothing for him to do but "come to services." His political party leaders said they would ask for help when they needed him—but they never did. The Chamber of Commerce had no job for him. The superintendent of schools could see no way he could contribute to the community's educational life.

Observing this sort of human waste, one commentator remarked: "Our retired farmers are gold mines, unexplored, unused, just waiting for the day when someone will find them and use them. I know of no greater resource in our great land. When will we start using our mature citizens?"

It must be admitted that some small communities have had unhappy experiences with an engulfing flood of retired farmers. They have proved extremely conservative in outlook, opposed to all change, critical of the efforts of youth and bitterly hostile to proposed taxes for improved schools or public services. One can only hazard the guess, however, that a community which manages to get retired farmers actively into the stream of community life, will soon find them more understanding and less hostile to the changes, innovations and improvements required by modern living.

Hobbies

My retired friend in Iowa believes there is a solution to this problem and he tells of specific cases of farmers who are part of the solution rather than merely part of the problem:

There was the retired farmer at a Colorado farm institute who stated that his hobby was grandchildren. Another town-dwelling farmer on retired status said, "Politics is my hobby." "A pencil is my hobby," stated another retired farmer. Pressed for his meaning, he explained that he writes articles for country newspapers and magazines.

In Pennsylvania, a retired farmer has developed a hobby of making toy circus models. Starting simply by making a circus band wagon for his grandson's Christmas, he went on with increasing skill to create all sorts of circus conveyances: lion cages, monkey cages, sideshow wagons, calliopes, etc. His models have been exhibited at circus men's conventions and have brought him into contact with hundreds of circus men, performers, collectors and purchasers of his many models.

These cases of the creative and joyful "uses" of retired farmers are frequent enough to show the possibilities; rare enough to prove that much more thought should be given to the problem by the farmers themselves and by the small communities in which retired farmers usually reside.

To both, I commend the "broken-leg drawer" technique. Let the farmer lay conscious plans for his retirement years. Let him acquire, as he goes through life, the skills as well as the interests which will keep him constructively and pleasantly occupied in the days of retirement. Then when the day comes that active farming must cease it can be hailed as a blessing, not a tragedy, because now "I can do a lot of those things I've waited so long for time to do."

Music Seminar

• "The International Church Music Seminar, under the direction of the American Music Conference, becomes a part of the great free educational program of the International Churchman's Exposition, scheduled for the Chicago Coliseum October 6-9, 1953," says Marcus W. Hinson, manager of the exposition. This seminar is being held to aid those responsible for the musical activities of churches of all denominations, to improve their basic techniques of choir directing and program planning.

The program for the International Church Music Seminar is being developed by the American Music Conference to help ministers of music, choir directors, organists and pianists make better use of music in their church services. There is no registration fee.

Those who think they might be able to attend, and would like to have a copy of the detailed program should send their name and address to the International Churchman's Exposition, 19 South LaSalle Street, Chicago 3, Illinois.

James O. Supple Award

• The James O. Supple Memorial Fund Award was presented to Marilyn Gilbertson, Winona, Minnesota by the Religious Newswriters Association at Syracuse, N. Y., on May 4, 1953. One of Miss Gilbertson's entries which received special mention was a series of stories on rural churches, two of which have been published in TOWN AND COUNTRY CHURCH: in November 1952, one about a Lutheran church at Whitehall, Wis.; and, in May 1953, one about a Roman Catholic church at Conception, Minn.

Town & Country Church

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Faith—Soil—People*

C. M. FERGUSON

• In Nature's great realm over which we have little control man has found for himself a cooperative relationship. He has been prompted to delve deeply into the ways of Nature. This searching we have come to think of as science. Through research we attempt to explain the great phenomena of Nature. As science slowly reveals the import of these phenomena we are better able to become working partners with the great forces created by a power and influence far beyond our grasp.

When Christ taught his disciples to say, "Give us this day our daily bread," he surely was not thinking alone of that little group of faithful followers but of all of us through the ages to come who in reverence and deep thought would repeat those words. Down through the ages man has struggled to find new ways of providing an abundance of good food that we might be a healthier, happier people.

New Concept of Education

Today you and I are a part of this great system of education carried on by what is known the world over as the land-grant colleges. From all the free nations of the world people of all colors and creeds are coming to our shores to study this great movement. They are amazed to find a system of research and education with its thousands of scientists, teachers, and extension workers, working closely with students and farm families in an earnest effort to help people, through the application of science to the soil, to live better lives, to be happier and healthier, to have better homes, and to be better citizens of a changing world. They find a great devotion to duty, a duty that reaches out a helping hand to all people everywhere.

Our visitors are finding here in America a new concept of education. Dr. Paul Kruse, formerly of Cornell University and now living in retirement, has defined education as "any influence which changes human behavior." This concept gives a very broad interpretation. It defines education as something beyond the narrow concept of schooling. Dr. Kruse breaks education down into three areas: (1) Knowledge, or the things we know; (2) skills, or the things we do; and (3) attitudes, or things we think. It is a never-ending process. It is an experience that starts at birth and continues throughout life.

Faith

Farm people have many deeply rooted faiths. If they did not have, they would never farm. Let us look at some of these confidences that have for generations guided American farm families, from the time the first settlers arrived. Confidences that sustained them through the days of exploration, in their westward movement over the Appalachian Range, across the wooded areas of Ohio and on to the prairies, over the Great Plains to the Rockies and on to the shores of the Pacific.

Here was a profound faith in a power greater than theirs. It was expressed in their confidence that the rich soils of the Midwest would yield food in great abundance, that the soils that supported great forests, and the native grasses of the prairies that supported the buffalo herds on the Great Plains, would yield to the plow and in yielding would repay man for his efforts to provide for him and his pioneer family "his daily bread."

This farmer had faith in himself and in his ability to turn the power of Nature to meet his needs. He had faith in his family. The American farm family stands almost alone as a social and economic unit.

As the needs and wants of the family grew beyond line fences we see expressed faith and confidence in neighbors and friends. The threshing ring and the quilting bee were

* From an address to the student body of the College of Agriculture, Ohio State University.

early American manifestations of faith in neighbors.

Religious Faith

Deep among these faiths was the confidence in rural institutions. The rural church came into being with its itinerant pastors ministering to the spiritual well-being of the community. From them came an expression of the religious faith that man could not live by bread alone. The dignity of man as an individual was recognized. His right to his own beliefs and to worship as he saw fit were insured.

Education

Faith in education was manifest. If any one thing has characterized the life of America it has been the desire that each succeeding generation would have greater educational opportunities. Here was a strong belief that a strong body and an alert mind were inseparable in the pattern of American living.

Out of these basic faiths and confidences has emerged the world's greatest combination of agriculture and industry. Let us look at our Nation where only fifteen per cent of the people live on farms but provide food in abundance for themselves, and the eighty-five per cent who live in villages, towns, and cities. Let us contrast this with many countries of the world where eighty to ninety per cent of the people live on farms and with primitive methods produce not quite enough to keep body and soul together.

Challenge and Opportunity

I refuse to show the pessimism of those who say that we face world starvation. I have great faith in the abilities of free peoples, when given the advantages of education, to solve their own problems. The frontiers of yesterday give way to new frontiers. The frontiers of tomorrow are in the field of science and its application to our soils, our livestock, our homes, our industries, and to the life lines of commerce and transportation.

There is no place in our free Nation for him who seeks power for the sake of power. Inherent in our farm people is a strong, abiding faith in the democratic process. If we lose that faith we will have lost the freedom which democracy has given us.

Southern Baptist Churches

• The Southeastern Baptist Theological Seminary, Wake Forest, N. C., has announced the establishment of a Church-Community Development Department, the aim of which is to "strengthen the churches and to improve the quality of life in the South."

The Sunday School Board of the Southern Baptist Convention gave $10,000 to enable the seminary to establish the new department. Garland A. Hendricks, formerly professor of rural church at Gardner Webb College, Boiling Springs, N. C., has been appointed to the faculty as director of field work.

Dr. O. T. Binkley, professor of Christian Sociology and Ethics, in announcing the new department, said:

"A new community has emerged in the South. It is an expanding community whose boundaries have been enlarged by good roads and consolidated schools. It is an organized community which supports agencies designed to meet the needs of the people.

"In this new type of dynamic community life the country church has an opportunity to release the transforming power of the gospel to promote Christian ideals for agriculture and industry, to strengthen the home, and to make religion a qualifying factor in all human relations."

Start in Time!

• "There is never a time when churchgoers are less religious than during the half hour before church," says Margaret Blair Johnstone in "This Week," magazine section of the Sunday edition of *The New York Herald Tribune.* Mrs. Johnstone serves the Union Parish, Groton and West Groton, Mass., and advises all churchgoers to "Start in Time."

Sam Blizzard to Union

• Union Theological Seminary, New York City, in collaboration with Russell Sage Foundation, is undertaking a study of the bearing of the social sciences upon the work of the churches and the preparation of Christian ministers. The Russell Sage Foundation has sponsored similar studies involving the relation of the social sciences to such fields as medicine, law and social work.

Dr. Samuel Blizzard, Associate Professor of Sociology and Administrative Director of the Social Science Research Center, Pennsylvania State College, has been appointed Visiting Professor of Social Science and Director of this study at Union Seminary for the next two years.

The project will include an analysis of the present efforts of the Seminary to use social sciences in instruction and training, a study of the duties of the minister as they are observed in concrete situations with a view to determining the adequacy of the training in relation to actual performance, and also the development of a more complete program of instruction and field work experience based on insights from the social sciences. It is hoped that out of these observations and experiments will come a report which will be of use and value to all theological education.

In-Service Training Institute

• The Protestant Episcopal Church's Division of Town and Country recently sent out questionnaires regarding the effectiveness of interdenominational short courses for its town and country pastors. The summary of replies received reveal an almost unanimous endorsement of these short courses or institutes, many stressing the values of fellowship with ministers of other religious groups and opportunity for exchange of ideas about the Church. The high standards and cooperative spirit of the faculties were also commended.

It was felt that larger gains would be secured if there were adequate briefing of the clergymen concerning the nature of a short course.

A Parable of Two Farmers

• A certain farmer in good times bought good land and said to himself, "My wife and I will work hard on this farm and our children will not be loafers. We will soon pay for these acres. Our barns will be big and our house the talk of the countryside. We will have the latest and best equipment and no one will be ahead of us in accepting new farm practices. We will become rich in a few years. Then we will retire and take our ease in California."

Material Success

Now, this man and his family worked hard. The mortgage was soon paid off. Their bank account grew steadily. The house had every convenience and the barn was the model of the country. No one had better crops.

Spiritual Lack

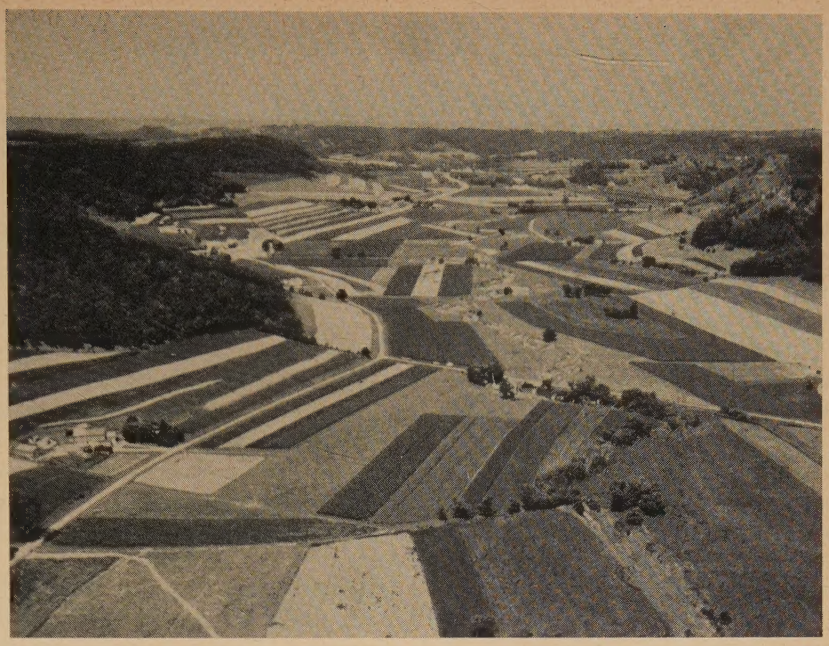
But in his working and striving for wealth this man neglected many good things. He read but little. The family never said grace at the table. He only prayed to himself when crops or stock were in danger, and the prayers were pitiful little prayers. The substantial house had no marks of culture.

This man went to church only for occasional festivals or funerals. He gave little and that grudgingly. He was not a friend of the agencies which do good. He did not cooperate with his neighbors.

Retirement

When he was still under fifty years of age he retired but he found no satisfaction in it. There was nothing he enjoyed doing. His conversation was limited to talk about the big crops he had raised. He neither wrote nor received letters. His days were long and empty.

This farmer had financial security but he had little of those things by which man must live—love of God and mankind, a spirit of helpfulness, an outreaching mind and comradeship in home, church and community. That is why a vague sense of desolation occasionally swept through his very soul.



Mormon Coulee, the cradle of strip cropping, near LaCrosse, Wis.
U.S.D.A. Photo

The Good Life

Another farmer bought good land and a house. He said to his wife, "Here we will live to the glory of God. It is by his hand that we have been led here and it is by his grace that we will live here."

This man worked hard and his wife and children joined him. He, too, prospered in the good years, and his farm was soon paid for. There was an ample balance in the bank.

But this man loved his family and wanted his children to understand and appreciate those things which count most. That is how it was that there were music, pictures and books in the home. At meals there was grace and sometimes the whole family joined in singing.

The family attended church regularly and found happiness in it. There was no unnecessary work on Sunday, but there was freedom for rest, for visiting, for worship.

The contributions for the work of the church at home and abroad were generous.

The children sang in the choirs. The father taught a Sunday school class. The mother was always ready to do her part in church and community. School events engaged their attention and the planners for good causes could depend upon their cordial support.

The father was an officer in the cooperative association and a prophet of soil conservation.

Visitors were frequently entertained in the home. The family would occasionally be represented at church or farm organization conventions. Never a summer passed without a few family picnics and frequently the evening meal was enjoyed beside an open fire.

Happy Retirement

This man, too, retired early—to a little house on the old farm. He continued to carry responsibility for certain chores but his son operated the farm. Knowing his abilities and integrity the church sought his services. The community organizations turned to him for leadership. His home was often the meeting place for committees and friends.

This man had the joys of friendship, of service and of a faith in God that was far greater than any faith a man can have in gold. He and his family sought the good life and they found it.

—Mark Rich

The Country Life Movement in New England

GEORGE FREDERICK WELLS

• My article in the May 1953 issue of TOWN AND COUNTRY CHURCH—"Origin of the Country Church Movement"—indicated that the rural church leaders are not clear about what is meant by the Movement, about who created it, when and where, or what it does.

We might say that there are as many country life movements in America as there are leaders, since no two persons seem to have the same concept of the movement.

History

The truth is, we do not know the movement as a whole until we know it in New England—and then largely through church history.

In the Puritan or Congregational theocracy of earliest New England there was unity as a means of survival, but there was no freedom. A great anomaly of history is that those coming to our shores from England to escape kings and bishops and to achieve freedom may have gained freedom for themselves but did not grant it to others. The physical necessities for survival, whether among the Pilgrims at Plymouth or the Puritans of the Massachusetts Bay Colony, brought about community solidarity, which became the prevailing social type.

In the period of division, or the denominational period, there was freedom but not unity.

In the third, the period of socialization, the struggle was for both freedom and unity, but this has been at the expense of religious vitality. Secularism and uninformed and misinformed religious organizations, along with the cruel effects of two world wars, too plainly mark the present century.

The fourth period of the country life movement in New England which is now trying to come to birth, is that of Christianizing or spiritualizing our community solidarity. Its purpose and goal are to gain and maintain economic security, social and moral unity, freedom, and well-balanced, God-centered living.

Educators

Dr. Liberty Hyde Bailey, the one outstanding American prophet and practical engineer of the country life movement, has taught the gospel of "better farming, better business, and better living." As an educator, organizer and inspirational force he holds all America in his debt. While he has held the methods of socialization and of cooperative community effort to the forefront he has wished for the country church and the power of religion a more prominent place. While speaking to a group of ministers in 1943, Dr. Bailey was asked to name one thing he would do for agriculture if he had it in his power to do so. His reply was: "I would spiritualize it!"

And President Kenyon L. Butterfield was throughout his life an outstanding prophet and inspirational force for the best possible rural community life in New England. Both he and Dr. Bailey realized the historical backgrounds and the prophetic possibilities of the total country life movement better than any others I have known.

Warren H. Wilson, Charles Otis Gill, Edmund de S. Brunner, and other research specialists have tried to redirect and unify by applying cold facts to the unholy and unsocial competitions of the denominations. Their work has been epoch-making but it is not the whole of the church and country life movement.

Stages

The church and country life movement in New England has had or is having four historical periods of sociological phases:

1. The Puritan or Congregational Theocracy, beginning with New England itself, and ending when state laws separated church and state. That whole period was a God-centered theological stage, with the ministers highly educated and ruling, and the Old Testament type of Bible faith pre-eminent. This period had much social significance because the population for two hundred or more years was completely homogeneous. History has never known—unless in ancient Greece and in Palestine—a more creative period of great personalities, churches, colleges, and all the best kinds of movements for human betterment. Van Wyck Brooks presents a picture of this period in his work, "The Flowering of New England," and many other books have been written about the most welcome results. For instance, before me is the record that in less than two hundred years the churches of one denomination alone in little Vermont ordained 1,060 ministers.

2. The second stage of the movement has been that of division. One day I asked a Congregational minister how the cold, austere, and forbidding Congregational theocracy was overcome. He replied: "It was by the saving power of the minority religious pressure groups who, though they suffered and sometimes died, persisted in their witness until the whole lump was leavened with a good measure of tolerance and brotherly cooperation." But we are not yet truly ecumenical.

3. The third phase—that of socialization—has been emphasized in the beginning of this article.

4. The Theodore Roosevelt Commission on Country Life in 1908 was effective as a socializing and humanizing power. Its report marks an epoch in the National Country Church Movement; but today America is lost unless we can have something infinitely better than socializing and humanizing. God must be born anew in persons, churches and communities, in order to conserve our national religious resources.

Thank God, this stage of Christianizing our community solidarity is under way.

REMEMBER . . . When you move, be sure to notify us of your new address.

Community

• There are no problems out here on the hill today. The sheep, the steers and the horses graze harmoniously in the same pasture. A chorus of birds blend calls which range all the way from the crow's monotone to the twitter of the lark.

A little while ago I was fascinated by a splurge of bright red, which, to me, speaks loudest of all autumn hues. When I hopped the fence to investigate this winsome foliage I found a stately maple framed like a picture by surrounding beech, elms, poplars and cherrys which made a riot of beauty beyond the power of man to portray.

Harmony

En route to the gorgeous maple, my exultation was heightened by a half dozen varieties of autumn blossoms which make common weeds objects of beauty. I have them here before me now. The fuzzy little nubbins, with just enough pink on the tips of their millions of tiny white petals, are a creation which make me think that my capacities are insignificant in comparison.

Then there is the green stem loaded with tiers and tiers of rich yellow blossoms no larger than a soybean. These flowers are seated uniformly in snug green bowls.

The third flower I noticed is soft as wool and white as snow. It makes a perfect background for all the other colors in the woods.

I cannot make up my mind whether I am in the midst of competition or mutual aid out here on the wooded hill. Grass, legumes, sprigs, weeds, vines and moss, all showing vitality in the same locality. Is it survival of the fittest or is it community? Whence comes all this harmony, mutuality, virility and beauty around me here? Do the grasses and twigs have a security which surpasses that of man? "They toil not, neither do they spin."

Barriers

People tell me that men are the highest level of God's creation. If this is so, why doesn't the human race produce enough harmony, beauty, mutuality, vitality, to create community?

Down in my heart I do not want to fight. I just want to live peacefully in my home and community like these little blossoms on the hillside and in the woods. I say to those powers that lord it over me what the beautiful blossoms said to me: "You can have my body but not my life; my life belongs to him who gave it." Perhaps I can make my home a little community of beauty and peace. And if all God's children would also make this effort, barriers would soon melt away and the whole human race, like autumn flowers, would become one grand community.

—James D. Wyker

Mennonite Occupations

• Significant facts concerning the occupations of Mennonite people are revealed in a study based on the Mennonite Family Census of 1950. This study by the Mennonite Research Foundation is based on 14,253 persons, a sampling from fourteen conference districts. The twelve highest occupations are listed below in their order, and with the percentage of the total.

1.	Farmers	39.88%
2.	Building Trades	6.29
3.	Factory Workers	5.44
4.	Laborers	5.03
5.	Domestic	4.96
6.	Office Workers and Clerks	4.26
7.	Teachers	4.08
8.	Farm Related Business	3.45
9.	Retired	2.83
10.	Mission and Church Workers	2.61
11.	Mechanics and Garagemen	2.38
12.	Truck Drivers	2.31

The other percentages are distributed among some thirty other occupations.

Mennonites have always been predominantly an agricultural people and still are, according to an editorial in a recent issue of *Gospel Herald,* since a number of other occupations are adjunct to the farm.

The Nation's Rural Teachers

• The teachers who preside in the classrooms of the open country and villages where four out of ten of the American children go to school are neither "old timers" nor "green hands fresh from the training institutions," according to the Research Division of the National Education Association, after a nationwide probe into the personal life and professional status of the rural teacher.

The typical teacher in a rural elementary school is forty-two years of age. The rural high school teacher is eight years younger, reports this study, which includes alike the isolated one-room country school and the larger "consolidated" institutions that are gradually taking the place of the "little red school house" in the United States.

The salary of the country school teacher has tripled in the past fifteen years to an average of $2,484. The study discloses that the highest salary paid elementary teachers is in the Far West where the typical teacher receives $3,162 annually.

One of the great problems rural school boards face is caused by the fact that teachers in nearby cities are paid more money than the rural teachers receive. In some of these cities the average salary is as high as $2,000 more for a year's work than her colleague in the adjoining rural territory receives.

Along with somewhat better economic status have come better prepared teachers. Fifteen years ago only two-thirds of the teachers in one-teacher rural schools had at least two years of college training; ten percent were college graduates. Now, more than three-fourths have gone to college two years; a quarter of them have finished a college course. Added to the note of optimism in the better preparation of rural teachers for their work, the study indicated that attendance of teachers at summer school is common.

Richard Baxter of Kidderminster

• "If I were asked," says Brown in his "Puritan Preaching in England," "to single out one English town of the seventeenth century which more than any other came under the influence of the Spirit of God; and one preacher who, more than most, was successful in winning men for Christ, and in organizing a vigorous church life under his pastorate, I should say that town was Kidderminster and that preacher was Richard Baxter."

Kidderminster is in the Severn Valley of England. Before Richard Baxter came to it there was little to relate concerning it. It was he who made the church famous—and useful—in the community. It hadn't stood for much up to that time.

The Man

Richard Baxter was in his twenty-fifth year when he began his ministry in Kidderminster, having been born in 1615. He must have been richly endowed with natural gifts, for he went but a short time to school, the precarious state of his health from infancy preventing. He read much, however, which entered largely into the fashioning of his life. Like Pascal, Baxter was "seldom an hour free from pain." Might it not with reason be expected that all this suffering would color his preaching and writings? He himself says that he knew nothing of low spirits or nervous depression, notwithstanding his bodily ailments. What his sickness did do for him was to give him an almost abnormal sense of the value of time; every moment was a fragment of eternity, for the right use of which he must give an account to God.

His attitude toward life and suffering may be seen in these verses which he wrote:

"Lord, it belongs not to my care,
Whether I die or live;
To love and serve Thee is my share,
And this Thy grace must give.

"My knowledge of that life is small,
The eye of faith is dim;
But 'tis enough that Christ knows all,
And I shall be with Him."

The Parish

The church to which Baxter came is still standing, though it has undergone many radical alterations. The church-yard is planted with noble avenues of elms, some of which at least are traditionally said to have been planted by Baxter, which is not improbable. The building dates from about 1315, and Baxter found it a "most convenient temple," "very capacious and the most commodious that ever I was in." But large as it was, with Baxter in the pulpit, it speedily became pitifully small. Gallery above gallery was added until there were five of them, and there was room for no more.

The house in which Baxter lived in Kidderminster is still standing. Here in this small and unattractive house, Baxter dwelt during the twenty years he was in Kidderminster. His study was the front room on the first floor, and here he received his friends and held his meetings.

His library must have been a large one, the books being arranged on shelves placed against the walls. Many of these books must have been ponderous volumes, and some one has wittily suggested that their nature may be judged from his quotations in his published writings. Baxter was always a lover of books.

Here in his Kidderminster study Baxter wrote his sermons, which ranked with the best of the productions of the Puritan divines. As a rule kings don't seem to care much for long sermons, but Charles II could listen to Baxter two hours. Simple, direct, and without ornamentation in style, intense in utterance, and powerful in appeal, Baxter preached with the eloquence of a soul burning with devotion alike to God and to men.

It was here too at Kidderminster that Baxter's best known books were written. He was an amazingly productive author, far more so than any man of his time. The number and extent of his works almost passes belief, when one considers his immense correspondence—scores of people wrote him concerning matters of conscience and questions of doctrine and interpretation of the Scriptures—his constant ill health, and his many pastoral concerns.

Immortal Books

Three of the books which Baxter wrote in the study of the Kidderminster house are immortal. They are his "Saints' Rest," his "Call to the Unconverted," and his "Reformed Pastor."

These three books are among the classics. The greatest is "The Reformed Pastor," which has been universally commended as an invaluable contribution to the literature of the pastoral life. Perhaps no other book drives home the sense of clerical responsibility with such tremendous power. Writers on homiletics refer to this book almost more frequently than any other.

Imprisonment

There came a time, however, when Baxter could no longer remain at Kidderminster. The Act of Uniformity passed in 1662, which required among other intolerable things assent to everything prescribed in the "Book of Common Prayer," drove him and some two thousand other clergymen from the church. And when he left the scene of his apostolic labors and his weeping people, it was "to pass the remainder of his life in loathsome jails or precarious hiding places, there to achieve in penury and almost ceaseless pain works without a parallel in the history of English theological literature, for their extent, or their prodigality of intellectual wealth."

When Baxter left Kidderminster he did not go alone. Up to this time he had remained unmarried, nor had he thought to marry, but shortly after his ejection from the church he wed "a lady of gentle birth," who until her death nineteen years later, was his devoted comrade and friend.

—From *Some Famous Country Parishes,* by Ezra S. Tipple

The Harvest Festival—A Statement

• The celebration of "harvest home" is very old and has a place in the history of many peoples. The maturing harvest has inspired men to expressions of praise and thanksgiving which have found their way into the religious services of all lands and faiths. The great Hebrew festivals had agricultural associations. The Feast of Unleavened Bread in the "month of earing" celebrated the appearance of the ripening ears and the start of the barley harvest; the worshipper brought a sheaf of the new grain in consecration of the first-fruits. The Feast of Pentecost was the closing festivity of the seven weeks' joy of harvest. The Feast of Tabernacles in the time of the harvest moon was the crowning harvest festival, celebrating the ingathering of fruit, oil and wine.

Primitive folk festivals at harvest time combined with the Hebrew tradition under the auspices of the Christian Church to give England its joyous "Harvest Home" celebrations, Germany its "Erntedankfest" and Scotland its "Kirn." Pageantry, sports, singing, feasting and the comradeship of master, mistress and workers characterized these occasions and became the social and spiritual expressions of joy at the Harvest's end. The Pilgrims kept their day of thanksgiving on the shores of New England with feasting and religious exercises.

Some churches, like the Reformed, Lutheran, Mennonite, Moravian and Brethren, have continued to celebrate "harvest home," but in some other communions this practice has been all but abandoned, or the emphasis has been shifted to Thanksgiving Day in late autumn and the remembrance of national blessings, with but minor reference to the bounties of the harvest. This unfortunate trend has produced a nation of town and country churches in whose worship the references to seedtime and harvest are peculiarly lacking. No worship can, without losing vitality, remove itself from the ordinary pursuits of men. It is especially in connection with agriculture, where the mystery and providence of seed, soil and harvest are so evident, that this needs to be kept in mind.

The Harvest Festival may be held from August to November, but September and October are the most suitable months. It is best to keep it as a special day, apart from homecomings, anniversaries, rally days and annual meetings. Since decorations and offerings play such an important part in this festival, it must be held when suitable produce is available. The flowers, fruits, vegetables and other produce used as decorations and brought as thankofferings may be given to homes, hospitals and other charitable institutions, or they may be distributed among the sick and needy in the community. Cash offerings for missionary and charitable purposes may also be received at this time.

The annual Order of Service for a Harvest Festival is now ready for distribution. Designed for use by a congregation, it calls the attention of all communions, rural and urban alike, to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. This year's leaflet was prepared for the Department of the Town and Country Church by the Rev. Joseph T. Jones, Presbyterian Church in the U.S.A., at Charlotte, North Carolina. It may be procured from your denominational home mission board or from the Department of Publication and Distribution, National Council of the Churches of Christ in the U.S.A., 120 East 23rd Street, New York, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $2.60 for each 100 copies. Carriage extra on quantity orders.

Heifer Project

The Heifer Project is currently engaged in shipping 100,000 baby chicks to Egypt. Other projects include goats to several mission stations around the world and pigs for youth groups in Latin America.

All animals are distributed on the basis of need, without regard to race or creed.

The headquarters of the Heifer Project are at New Windsor, Maryland.

Russell Colgate Award

• Fred William Ramsey, a retired Cleveland manufacturer who sometimes traveled 1200 miles a week-end to keep faith with a men's Bible class he has taught since 1915, was the 1953 recipient of the Russell Colgate award given annually to a layman for outstanding achievement in Christian education.

Mr. Ramsey, who rose from stockroom boy to president of a Cleveland stove company and retired at 42 to devote his efforts to a wide variety of church and community causes in this country and abroad, is the Christian layman honored this year by a vote of an electoral college of 1400 Protestant churchmen. Mr. Ramsey is now 72.

The Colgate award, first made ten years ago, traditionally is presented at the fellowship luncheon of the religious educators who attend the annual meeting of the Division of Christian Education of the National Council of Churches. The presentation of a laminated scroll and a watch-charm was made by the Division's executive secretary, the Rev. Gerald E. Knoff.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

National Convocation

on The Church in Town and Country

Theme: *On the Redemption of Rural Life*

Under the Auspices of the Department of the Town and Country Church, Division of Home Missions, National Council of the Churches of Christ in the U.S.A., 257 Fourth Avenue, New York 10, N. Y.

SAINT PAUL, MINNESOTA **OCTOBER 27-29, 1953**

General Information

Who May Attend? You! if you are interested in the Town and Country Church. Ministers, ministers' wives, lay people, administrators of the church, religious educators, editors, officers of farm and rural community organizations, employees of civic and government agencies—all are invited.

For hotel reservations, write directly to the hotels listed on this page.

For rooms in homes, make application to the Rev. J. T. Morrow, Saint Paul Council of Churches, 785 Dayton Avenue, Saint Paul 4, Minnesota. The Saint Paul Council of Churches cannot be responsible for any request received later than October 10, 1953.

Headquarters:

CENTRAL PRESBYTERIAN CHURCH

Cedar Street at West Exchange **Saint Paul, Minnesota**

An attendant will be at the registration desk on Monday, October 26, from 4:00 to 8:00 P.M. Tuesday, the registration will begin at 8:00 A.M. and continue through the Convocation sessions.

To help carry the expense of the Convocation, a registration fee of $2.00 will be charged.

Outline of Program

TUESDAY, OCTOBER 27

Registration—8:00 A.M.

9:00 A.M. Opening General Session, George P. Kerr, presiding
9:10 A.M. Worship Service, Mark Rich
9:40 A.M. *Rural Aspects of the Christian Mission*
A. D. Mattson, Augustana Theological Seminary
10:20 A.M. Panel Discussion of the Address
E. W. Mueller, Chairman
10:50 A.M. Commissions Meet (see list)

LUNCH

2:00 P.M. General Session, Glenn F. Sanford, presiding
2:15 P.M. *Ethical Issues in Farm Policy*
Rainer W. Schickele, North Dakota Agricultural College
3:00 P.M. Panel Discussion of the Address
Shirley E. Greene, Chairman
3:30 P.M. Commissions Meet (see list)

DINNER

7:30 P.M. General Session, Karl Henry, presiding
Carver County Choirs
Factors of Vitality in American Rural Life
Baker Brownell, Northwestern University

WEDNESDAY, OCTOBER 28

9:00 A.M. General Session, Marjorie Minkler, presiding
Worship Service, Mark Rich
9:30 A.M. *Redemptive Leadership*
William W. Biddle, Earlham College
10:15 A.M. Panel Discussion of the Address
Dale W. Medearis, Chairman
10:45 A.M. Commissions Meet (see list)

LUNCH

2:00 P.M. General Session, B. H. Cain, presiding
2:30 P.M. Report of European Seminar on
The Church and Rural Life—Martin Schroeder
3:00 P.M. Denominational Meetings and Dinners
8:15 P.M. General Session, James Carr, presiding
Recognition of Rural Laymen
8:30 P.M. *The Rural Church and the Changing Scene*
Rockwell C. Smith, Garrett Biblical Institute

THURSDAY, OCTOBER 29

9:00 A.M. General Session, Alice Maloney, presiding
9:15 A.M. Interpretation of Commission Reports
Thomas A. Tripp, Chairman
10:30 A.M. *Hope Rises from the Land*
Ira W. Moomaw, Agricultural Missions, Inc.
11:30 A.M. Worship Service, Mark Rich
12:00 A.M. Adjournment

Song Leader for the Convocation will be the Rev. George Fay.

Commissions

1. Administering the Larger Parish
   C. Morton Hanna, Presbyterian Church, U.S.
2. Agricultural Migrants and Low-Income Farm Families
   William E. Scholes, Midwest Migrant Supervisor, National Council of Churches
3. Agricultural Policy and Land Tenure
   Joseph Ackerman, Farm Foundation
4. Audio-Visual Aids
   Margaret Marshall, Methodist Church
5. Church Building
   Harry Atkinson, National Council of Churches
6. Community Dynamics
   W. W. Biddle, Earlham College
7. Evangelism by the Christian Teaching Mission
   J. O. Nelson, Iowa Inter-Church Council
8. The Farmer, His Farm and His Church
   O. Leonard Ovedal, Evangelical Lutheran Church
9. Making the Worship Service Relevant
   Mark Rich, Bible College of Missouri
10. Pastoral Counseling
    Elra Key Presbyterian Church in the U.S.A.
11. Radio and Television
    John Groller, Presbyterian Church in the U.S.A.
12. Recruiting and Training
    Herbert Stotts, Iliff School of Theology
13. Rural Church Administration
    Harold Kirkenbauer, Methodist Church
14. Rural Youth
    Leonard L. Harkness, University of Minnesota
15. Rural-Urban Relations
    Victor Obenhaus, Chicago Theological Seminary
16. Yoked Fields
    Joseph Grottenthaler, Presbyterian Church in the U.S.A.

SAINT PAUL HOTELS

Lowry Hotel	$3.00 per day and up
St. Francis Hotel	$2.75 per day and up
Hotel Ryan	$2.25 per day and up

Ministers' Wives Have Problems, Too!

CLAYTON A. PEPPER

• In recognition of the need for ministers' wives to come together for a discussion of their common problems under the guidance of capable leaders, the Town and Country Department of the Ohio Baptist Convention has started to conduct one-day area conferences of this nature. Two such conferences have been held, each covering approximately seventy miles.

Each conference was divided into three periods to consider the various roles of the pastor's wife in home, church, and community.

The Home

Emphasis was placed upon the fact that the minister's wife must do a good job with her family or her influence will not be of Christian significance outside the home. A home which is managed efficiently helps the minister to do his work better. The cultivation of the spiritual life was also stressed.

The Church

In connection with her relation to church life, it was suggested that the minister's wife can help her husband by setting an example of reverent attention at worship services and by being a "friendly critic." The groups felt that it might be helpful for the minister's wife to make calls with her husband occasionally but that it is not wise to make a practice of it. While she may have to take positions of leadership at times, the minister's wife should strive to train and promote lay leadership. She will normally be a counsellor and guide to the women and girls of the congregation, and will have considerable opportunity to use a knowledge of building worship services in connection with the women's societies and youth groups.

The Community

In the discussion of the role of the minister's wife in the community it was concluded that, whether she likes it or not, she represents the church of which her husband is the minister. Her personality should be indicative of spiritual grace. The minister's wife should know her community and its needs, and should decide what part she will take in meeting those needs.

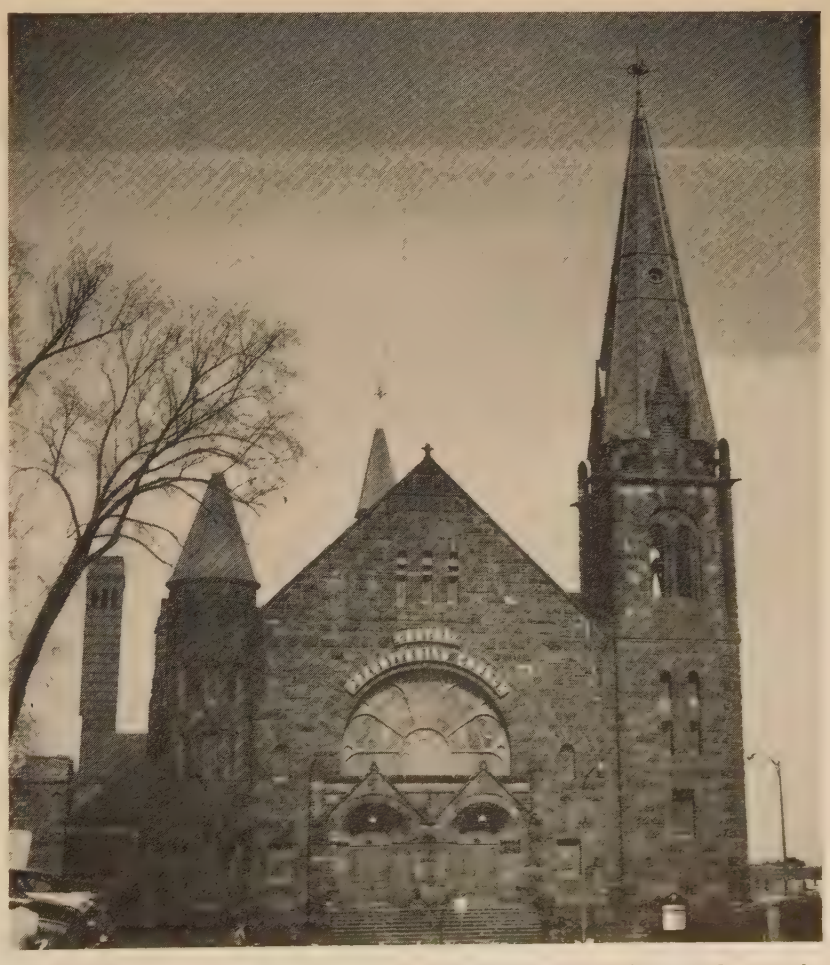
Summary

The women who have attended these conferences have expressed sincere appreciation for the help they have received through the sharing of experiences. It is felt that results like this justify the holding of similar conferences in other areas.

Obviously, such conferences cannot treat all phases of a subject exhaustively. They do, however, provide a means of interchange of ideas. One of the real values lies in the discovery that others have similar problems and discouragements. Another helpful thing is the sense of fellowship in a common cause.

The guest leaders for these meetings are often able to offer constructive advice for difficult situations. It is important, therefore, to secure leaders who are both experienced and wise.

The minister's wife is, in one sense, set apart—consecrated to a special task to which God has appointed her. She not only needs Divine strength and guidance but she also needs the fellowship and counsel of other women who serve in the same capacity.



Central Presbyterian Church, St. Paul, Minn. Headquarters for the 1953 Convocation.

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A University Convocation

• In Antigonish, N. S., on July 6, 1953, at St. Francis Xavier University, in a convocation celebrating twenty-five years of extension work, the first name to be called when honorary degrees were conferred was that of Louis McGuire of Morell, a rural community on the Northern shores of Prince Edward Island. He had been a community leader, and for many years he had been in the study clubs of his community. In these study clubs he had taken part in an educational process which had resulted in considerable group action. He was awarded the honorary degree of Master of Arts.

In quick procession came more university honors for farmers, fishermen, and miners, who had been in "adult education by means of economic cooperation" in the Atlantic Provinces. Soon the Chancellor of the University, Bishop J. R. MacDonald of the Diocese of Antigonish, was conferring a doctor's degree on another MacDonald, Rev. J. D. N., a country minister of the United Church of Canada, who had been a Presbyterian before the formation of the United Church.

The Spirit of St. Francis Xavier University was never more in evidence than when Msgr. M. M. Coady, retired director of the Extension Department, read a number of citations. He would have been willing to introduce all twenty-three of those honored, it was announced, but the officials of the University, with due regard to his health, gave him only seven. Among those presented by Msgr. Coady was one to Benson Y. Landis of the National Council of Churches, who was identified as a Protestant official who had for twenty-five years been a friendly observer and interpreter of the Antigonish Movement. He was making his sixth visit to Nova Scotia.

Mrs. Louis Desjardins, now editor of the *Maritime Cooperator,* was introduced by Msgr. Coady as a stenographer who became a secretary, a secretary who became a philosopher, a philosopher who became an interpreter of people's movements for economic cooperation.

It was said later that all the recipients of degrees were persons in the labor movement, in farm organizations, in cooperatives and credit unions, in adult education, in the churches. Murray D. Lincoln, Ohio Farm Bureau Insurance; Jerry Voorhis, of the Cooperative League; Walter Reuther of the C.I.O.; Percy R. Bengough of the Canadian Trades and Labor Council—were among those honored. When Mr. Reuther's degree was awarded, in absentia, it was stated that St. Francis Xavier wished through him to honor the people in the organization he represented.

A Canadian educator searched his memory and said there had never been in Canada a university convocation like this one. Visiting educators from the United States did not need to search their memories to make the same observation about the U. S.

Highlander Folk School

• Industrial and civic leaders worship and study together at Highlander Folk School, near Monteagle, Tennessee. Myles Horton, founder and director, studied Denmark's folk schools and patterned the Highlander after labor-coordinating plans. "Men who are leaders in their organizations are sent to the school for instruction periods of from one to three weeks in parliamentary law, knowledge about how to start a cooperative, how to organize a plant, how to present grievance facts and how to interpret contracts," writes Sara Sprott Morrow in an article published recently in *Message,* Nashville, Tenn.

National 4-H Club creed for leaders

"I believe in the good earth, in the beauty and strength of its hills and valleys, its fields and forests, its orchards and gardens, its cattle on a thousand hills.

"I believe in the educational, spiritual, and character-building value of work on the land, in the growing of crops, the raising of animals, the production of flowers and fruits—work with the Creator.

"I believe in the country home where father, mother, and children work and strive together, grow up together, and share in each other's joys, hopes, and faith.

"I believe that out of rural homes come many of the strong, accomplished men and women of the Nation.

"And because I believe these things, I shall do my best, through 4-H Club work, to help build an efficient agriculture and homes of peace, beauty, and honor all over Amercia and throughout the world."

A Timely 4-H Prayer

"Give us grateful hearts, our Father, for all thy blessings; help us to be more worthy members in our own homes and more responsible citizens in our communities; make us mindful of those in need; give us strength to do our full part; relieve the suffering of the world; and grant peace in our time. Amen."

BOOK REVIEWS

Major Voices in American Theology. By David Wesley Soper. Westminster Press, Philadelphia, Pa. 1953. $3.50.

This book contains six brief but comprehensive biographies of "contemporary leaders": Edwin Lewis, Nels F. S. Ferré, Paul Tillich, Robert L. Calhoun, and Richard and Reinhold Niebuhr.

Dr. Soper, of the faculty of Beloit College, said, not many years ago, "There is no American theology." But after interviewing some thirty European theologians, he became convinced that "contemporary American theology is not only of age, but has something to say, something that needs saying, something that needs hearing, and something that modern meaninglessness is hungry to hear. The subject is as practical as the bread and the breath of life. For meaning and mystery are exactly our daily necessities."

The book is a most remarkable interpretation of the lives, thoughts and works of a group of persons possessed of unusual gifts and insights. Into the brief biographies are packed a wide range of facts and most careful summaries of their teachings. The generalizations made concerning the thoughts of the men studied are always eminently fair.

The six persons discussed were not arbitrarily chosen. They were selected by a process of systematic consultation with a large number of officials of Protestant denominations and presidents and professors in American seminaries.

—Benson Y. Landis

Father Tompkins of Nova Scotia. By George Boyle. P. J. Kenedy & Sons, New York. 1953. $3.00.

A few days after a copy of this book reached our office there was a dispatch from Antigonish, N. S., reporting the death at age 82, of Dr. J. J. Tompkins, whose biography had just been written by his friend of thirty years. The book tells of the hesitation of the country doctor in signing the medical certificate in rural Cape Breton when James Tompkins wished to sail for Rome to study for the priesthood. The country doctor saw no evidence of disease—the boy was just too frail and would probably die on the boat to Rome. But the doctor reasoned the boy would never be happy if he were not permitted to go. Then the boy lived a long and full life, and for the last three years hovered between life and death, with only a spark of life in the body.

This is the story of priest and prophet, of educator and stimulator of movements, of brilliant conversationalist and writer of good letters. Many of the letters are printed in full. Dr. Tompkins inspired many of the great and the humble in Canada and the U.S.A. The honorary degree that cheered me the most was the one Harvard gave to Dr. Tompkins when he was parish priest in the mining village named Reserve Mines.

He was the forerunner of the now famous Antigonish Movement, and this book records a social movement as well as a life that was several careers in one. Although often opposed in his native land, his flame burned on, and his followers were many. He got a great reward when the Pope sent him a special message, recognizing him as a zealous pastor and as an apostle of a social movement.

I saw him at Canso on a cold, bleak night in December, 1931. He had called fishermen together for an informal talk at the Parish House of the Star of the Sea Parish. And the picture I always liked best is one of him sitting on a wharf at Canso, surrounded by fishermen. He taught them "by the sea." He told me once that after he had lived with fishermen for a while he believed that he knew why the first disciples that Christ called unto himself were fishermen.

There is a meaningful introduction by Robert Lester, an American friend, who as an executive of the Carnegie Corporation, saw the career of Dr. Tompkins in full perspective. Dr. Tompkins wrote little, mainly letters with no punches pulled. But he made in his own way many and great contributions to the good society throughout the world.

—Benson Y. Landis

Miracle in the Hills. By Mary T. Martin Sloop, M. C., with Legette Blythe. McGraw-Hill. 1953. $3.50.

As early as five years of age Mary T. Martin knew what she wanted to do with her life—she would be a medical missionary to Siam.

But at about 28, her plans were altered. Her work, though it would be much the same, would be in the mountains of North Carolina instead of Siam. And it would be shared by "a tall, fine-looking young man," who had also wanted to be a foreign missionary.

Miracle in the Hills is the story of the Drs. Sloop for the past forty-five years, as told by Mrs. Sloop, who is now 80 years of age, and her collaborator, Legette Blythe. Their story is synonymous with the development of Crossnore, the small and primitive village where they eventually settled for their practice.

We see Mrs. Sloop as her husband's ever-faithful assistant. In the early years they performed operations under an apple tree, "the most antiseptic place in Crossnore."

Though health problems were plentiful, even in this section of notable longevity, the Sloops soon encountered other needs which aroused the crusading spirit of Mrs. Sloop. Poor health, they discovered, was closely related to the native diet of "hog meat, grease and greens." And while it was found that the soil and climate would produce a superior quality of potatoes, beans and cabbage, bumpy mountain trails, in lieu of roads, made it impossible to market them while fresh. Moonshining was the most profitable industry, since the customers themselves called for the product at the stills. Childhood marriages had a direct connection with the limited schooling provided in the ancient log house which was combination school, church and magistrate's courtroom.

How these two doctors caused the people to want better conditions and helped obtain them makes a fascinating and heart-warming story. Mrs. Sloop's part of this achievement was recognized by the Golden Rule Foundation when they selected her as the American Mother of the Year for 1951.

Rather than a smoothly chronological narrative the story is composed of disconnected incidents, and the reader misses some important happenings, such as when the children are born.

Nevertheless, I marvel at the clarity of Mrs. Sloop's memory, and many of the incidents of the hardy, likeable mountain characters are gems in themselves. To witness a philosophy of work and prayer and faith in action, spend a delightful and inspiring evening with *Miracle in the Hills.*

—Virgie E. Rogers

The Outdoor Schoolroom for Outdoor Living. By William Gould Vinal. Publisher, Dr. William G. Vinal, R.F.D., Vinehall, Cohasset, Mass. 1952. $1.00.

The Outdoor Schoolroom for Outdoor Living is a guidebook for teachers in developing important outdoor units of education in their individual communities. The author, Dr. William Gould (Cap'n Bill) Vinal, is widely recognized as an outstanding leader in this field of education.

Dr. Vinal's educational philosophy is consistent with John Dewey's dictum that thinking, and hence education, begins not with theoretical premises, but with difficulties, but he points more specifically to the educational richness of the outdoors which may be utilized through the pursuit of functional outdoor undertakings. While he does not advocate the elimination of the traditional Three R's, he does advocate their vitalization and their expansion through the use of outdoor projects, so that other "R" values may be attained, such as: reality, resourcefulness, recreation, reliability, and ruggedness.

Dr. Vinal, largely by indirection, makes quite clear the qualifications required in the teacher. An adequate understanding of the nature and the needs of student personality, and of the homes and the community, is absolutely necessary. The teacher must necessarily serve as a sort of "core" teacher and general organizer and liaison agent in mobilizing the specialized agencies and personalities in the community for carrying on the broader educational effort. Obviously, to do this effectively, the teacher must keep measurably abreast of current programs in soil and wild-life conservation, reforestation, irrigation, farming, homemaking, recreation, health and others.

While this guidebook is designed primarily for public school teachers, this reviewer thinks it could and should be of great service in the professional training of many sorts of leadership. It would be especially useful in the professional training of such rural workers as extension workers in the various posts of the land grant college, rural sociologists, rural social organizers, rural clergymen, and rural welfare workers.

—J. L. Hypes

Summer Magic. By Kenneth and Susan Webb. Association Press. New York. 1953. $2.50.

Well do I recall the day when our daughter came home from camp and said, "Daddy, why can't our worship services in church be as inspiring and meaningful as they are in camp?" I stood rebuked and challenged. No doubt more than one pastor and parent has found himself in the same situation.

In *Summer Magic* we are given a vivid interpretation of camping as an enriching experience—a spiritual experience. Many boys and girls are never again the same after living close to nature with leaders and counselors who can interpret the beauty and wonder of the universe about us.

Of course, there are camps and camps. *Summer Magic* describes camping in graphic pictures of boys and girls in action. Anecdotes, told with a rare sense of humor and a keen insight into the mind of youth, make the volume irresistible. Reading it, a person feels richer for having done so, for it leads one to an appreciation of the peace and mystery in the hidden recesses of nature.

While there is an element of the mystic about this book, it is at the same time extremely practical. One can catch the tempting smell of bacon and eggs being fried over an open fire on the shore of a lake. Problems of sound health and good physical development are given sane treatment.

The authors are Kenneth Beals Webb and his wife, Susan Howard Webb—directors of Timerlake Camp for boys and Indian Brook Camp for girls, Plymouth, Vermont. Their Quaker and cultural background is reflected throughout the book, as well as their experience as campers and parents. Two chapters alone are worth the reading of the book—"Things of the Spirit" and—"The Memory Lingers On." It is a volume that any parent, teacher, or minister will find rewarding and worthwhile.

—I. George Nace

"Lord, Teach Us to Pray"

• It is enough for us to remember that answers to prayer, like answers to any other kind of request or petition, are of two kinds, positive and negative. Many of us mistake these negative answers as unanswered prayer. In this we are not so wise as the child, who, when asked if God had answered her prayer, replied, "Yes, he answered: He said, 'No.' "

An unnamed poet, writing in *The Congregationalist,* gives us strong, true, counsel in this realm under the title of *Answered Prayers:*

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given Life that he might enjoy all things.

He has received nothing that he asked for, all that he hoped for. His prayer is answered. He is most blest.

—Arthur A. Rouner in *When a Man Prays* (Fleming H. Revell Co.)

(*Continued from Page 2*)

promote the meeting. This is the occasion when friends of the country church gather together to appraise recent developments in rural life, to study rural church methods and programs, to exchange ideas and to have fellowship on an interdenominational basis. Each fourth year the denominations are encouraged to hold their own national gathering, and the Convocation is regionalized in some corner of the nation. In holding the Convocation the Department works in close cooperation with the state council of churches in the host state. At the 1953 Convocation, to be held at Saint Paul, Minnesota, October 27-29, special recognition will be given laymen for their participation in rural church life.

In-Service Training

The Department of Town and Country Church promotes interdenominational short-term courses for rural ministers at colleges and universities. Although held by the institutions themselves the Department is often asked for advice concerning courses and instructors. At some of these institutions the courses are planned to supplement college and seminary training and graduate credit is obtainable; some hold two or three week refresher short courses; others hold two- or three-day conferences built around special speakers.

Orders of Service for Special Days

Each year the Department prepares material for the observance of Rural Life Sunday (Rogation Sunday), the fifth Sunday after Easter. The order of service gives special recognition to man's dependence upon God for the production of food and fibre and is appropriate for use in urban as well as in rural churches.

The Department also issues an annual order of service for a Harvest Festival, which may be observed at any appropriate time by local churches. The service assists congregations in understanding the religious significance of the harvest.

Approximately 60,000 of these leaflets have been sold during the past year.

Extension Unit

The Department, through its Extension Unit, directs a field program among churches of low-income farm families. Field workers are always employed in cooperation with local agencies. Colleges join in the support of workers as follows: one each in Arkansas, Mississippi, South Carolina, and two in Alabama. Three others are employed jointly with the Committee on Agricultural Migrants of the Division of Home Missions and are assigned to the State Council of Churches' staff in Virginia, North Carolina and Florida. In Puerto Rico a rural coordinator is employed in cooperation with the Association of Evangelical Churches.

These workers relate the services of public agencies to low-income farm families. They hold institutes dealing with church and community programs for pastors, the laity and youth. Where poorly trained pastors are interested in further study but cannot attend college or seminary, extension classes are conducted within easy access of their homes. When time is available, these workers make field studies of areas considered to be particularly needy, in an effort to determine what the program emphasis of the churches should be.

Land Tenure

Members of the Department have long realized that the success or failure of a rural church is often closely related to the pattern of land tenure. A committee working on this problem held extensive hearings across the nation and in 1948 held a national conference, the report of which is entitled: "A Protestant Program for the Family Farm." As a result of this conference, hundreds of family farm institutes have been held, each considering a community or a county situation. The idea is popular and the process continues to go on. The committee is bringing its extensive experience together in a book which it hopes to publish in the near future.

The purpose of the Committee on Land Tenure is to study the factors in the land tenure situation and, by keeping the churches informed, help them to bear a wholesome influence on the situation through creative program planning.

Liaison Relationship

The Department represents the town and country church in other units of the National Council of Churches, encouraging them to adapt their programs and extend their services to serve rural churches. It maintains contact with national farm organizations. It furnishes representation to rural life conferences and organizations and maintains relationships with state and federal government agencies.

Field Service

Although the Department is operated by a minimum staff, the secretary is available for specialized field service to denominational gatherings, to state councils of churches and rural county councils. In workshops, planning sessions and addresses the wide experience of national denominational and interdenominational contacts are brought to bear upon rural church problems.

How We Work

The Department of Town and Country Church of the National Council of Churches is the interdenominational agency through which representatives of thirteen denominational departments of Town and Country Church Work come together to exchange ideas, materials, plans, and to coordinate their efforts for the Christianizing of rural life.

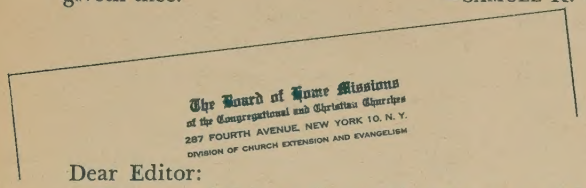
The Department is the servant of the constituent boards and is responsible for the carrying forward of any and all phases of the rural church program which member boards wish to undertake cooperatively.

What Some Ten-Year Subscribers Say About Town and Country Church

Breeder's Gazette
THE MEAT AND MILK MAKERS' MAGAZINE · READ IN 200,000 TOP STOCKFARM HOMES · SAMUEL R. GUARD, EDITOR
Stockyards, Louisville 6, Ky.

I am a layman but I find TOWN AND COUNTRY CHURCH an almost indispensable desk book in my work, which is that of a farm paper editor and agricultural writer. Many a time I have wondered why the National Council did not make this magazine available to land and livestock loving laymen right across the country. I never fail to gain inspiration and uplift from TOWN AND COUNTRY CHURCH and it is also newsy and informative. May thy days be long upon the land which the Lord, thy God, giveth thee.

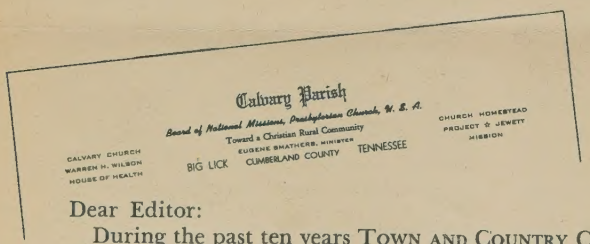
—SAMUEL R. GUARD


The Board of Home Missions
of the Congregational and Christian Churches
287 FOURTH AVENUE, NEW YORK 10, N. Y.
DIVISION OF CHURCH EXTENSION AND EVANGELISM

Dear Editor:

TOWN AND COUNTRY CHURCH is the most useful service of the National Council of Churches to rural churches. It is a tool for the rural minister and a real resource for denominational town and country church departments. It should be in the hands of all rural leaders. Let us be proud of our rural publication on its anniversary!

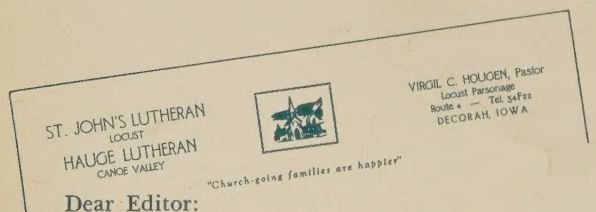
—THOMAS ALFRED TRIPP



Dear Editor:

During the past ten years TOWN AND COUNTRY CHURCH has given me a sense of fellowship with kindred spirits in many denominations. I have also welcomed the opportunity which it has given the town and country minister for self-expression. I am especially grateful that this journal has a broad conception of the task of the church, emphasizing its functional and community-serving nature. As I note present rural trends, I can see an even more significant place for TOWN AND COUNTRY CHURCH in the next ten years.

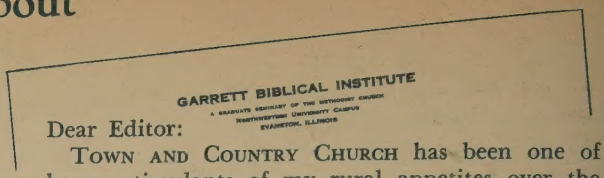
—EUGENE SMATHERS



Dear Editor:

I have subscribed to TOWN AND COUNTRY CHURCH for the ten years of its existence and I have kept every copy on file. I have appreciated the exchange of ideas from the various churches and denominations, and from these have gleaned useful ideas for my own use. I have found the paper to be true to its name in that it confines itself to the town and country churches, a need that is both unique and timely in our day of urban trends and interests.

—VIRGIL C. HOUGEN

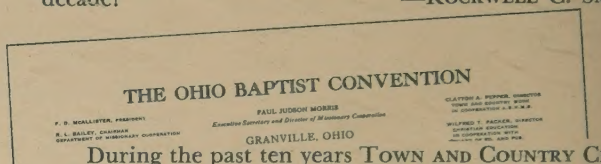


Dear Editor:

TOWN AND COUNTRY CHURCH has been one of the happy stimulants of my rural appetites over the ten years of its existence. It is one of the church journals that I read at once when it comes to my desk. In it I find that happy combination of factual reporting, ethical challenge and mystical appreciation of the created universe which the rural work needs.

Social analysis from the pens of men like Mark Rich and Tom Tripp shoulder amiably with biographical nuggets from Ben Landis, descriptive sketches from men in the field and wide-ranging book reviews. In a short time TOWN AND COUNTRY CHURCH has set a high standard for rural journalism. More power to it in its second decade!

—ROCKWELL C. SMITH



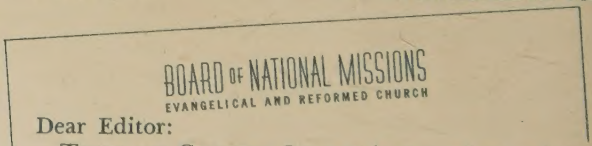
During the past ten years TOWN AND COUNTRY CHURCH has brought to me, issue by issue, information and inspiration which I have needed. We have numerous denominational channels of information but too few of interdenominational communication—especially in the town and country church field. The editors are to be congratulated on this decade of service to the town and country church.

—CLAYTON A. PEPPER

Dear Editor:

As a ten-year subscriber, I continue to marvel at what a nice little publication TOWN AND COUNTRY CHURCH has become. Unpretentious, brief, varied in content, it gives us just about everything that we could desire in its field. Examples of practical churchmanship, bits of rural church news and rural philosophy, recognition of outstanding achievement, pertinent book reviews—all contribute to its interest and usefulness. As a lay member of a small country church, but with an active interest in the larger Church, I can only say "keep up the good work."

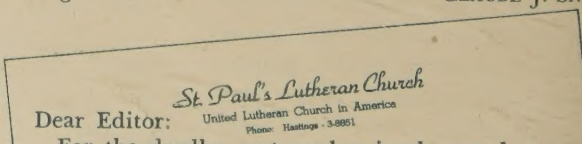
—NATHANIEL A. TALMAGE



Dear Editor:

TOWN AND COUNTRY CHURCH is as rural as an ice cream and strawberry festival. Each issue is something to look forward to; and, having read it, there is deep satisfaction in the digestive process. May its fellowship of readers long continue!

—CLAUDE J. SNYDER



Dear Editor:

For the dweller and worker in the rural community TOWN AND COUNTRY CHURCH is a must, as it keeps him in touch with Christian activities in the largest number of denominations anywhere united for the furtherance of a Christian philosophy among the tillers of the soil. It fills a gap which general church publications touch upon only on occasion. That I have a complete file of the journal speaks for itself. Its timely treatment of timeless principles gives all issues a lasting value.

—MARTIN SCHROEDER